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Barbara Ann Panzo

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**INCLUSION OF ALASKA NATIVES IN HISTORY/SOCIAL SCIENCE  
CURRICULUM FOR FIFTH GRADE**

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**A Project  
Presented to the  
Faculty of  
California State University,  
San Bernardino**

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**In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts  
in  
Education:  
Elementary Option**

---

**by  
Barbara Ann Panzo**

**June 2000**

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### ABSTRACT

This project addresses the need for more authentic multicultural curriculum in the elementary schools within California, specifically concerning Native Americans and Alaska Natives. This projects supports the need to include Alaska Natives in the California History/ Social Science curriculum for fifth grade. The literature review examines the current California Social Studies curriculum used in the fifth grade, the urgency for multiultural education in elementary grades, the student population within California, and the state laws regarding funding given to schools to provide appropriate education for all students within the state. This project poses the question, "How may all students receive a quality multicultural education if the Alaska Natives are not included in elementary school curriculum?" The project also asks, "How may educators provide accurate and genuine information regarding Alaska Natives without suitable preparation in this area?" It is concluded that more pertinent multicultural educational material is needed in California. A curriculum plan is submitted herein, designed to give teachers and students a quality learning experience regarding Alaska Natives, using a two-to-three week Social Studies blueprint including distinct areas of the culture of the Inuit people, a native group of Alaska.



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## Chapter 1

### Introduction

A review of the California State Framework for History and Social Sciences reveals that California teachers should be prompting students in the elementary grades to be familiar with cultural literacy and to develop multicultural perspectives with respect to the dignity and worth of all people. Students should also be aware of national identity, recognizing American society as pluralistic and multicultural, and recognizing that the United States unites as one people the descendants of many cultures (California State Department of Education [CSDE], 1988). California elementary school students are also to understand the geographic regions of the United States. They must also be taught person skills, such as developing mature values, expressing empathy without biases or prejudices, seeing people as individuals rather than applying stereotypes.

Some within the educational community believe that multicultural education is the method by which these goals can be achieved. "Multicultural education should be a regular part of education in the United States for three major reasons: the social realities of U.S. society, the influence of culture and ethnicity on human growth and development, and the conditions of effective teaching and

learning" (Gay, 1994, p.3). Multicultural education is defined as "an approach to teaching and learning that is based upon democratic values and beliefs, and seeks to foster cultural pluralism within culturally diverse societies and an interdependent world" (Bennett, 1995, p.13). Multicultural education is about social change through education. Not everyone in education agrees with this definition. Even if one does agree, this definition is open to interpretation.

In California, the definition of multicultural education has many times been interpreted to mean bilingual education. If school districts within the state are providing bilingual education for immigrant and non-English speaking students, the districts tend to view this as meeting the needs for multicultural education.

Yet, multicultural education is much more than merely meeting the communication needs of students. Multicultural education requires addressing ethics, belief systems, attitudes, and familiarity with cultures of diverse societies, people and places.

In terms of bilingual education, California seems to have responded to the large Hispanic population within the state. This means that most bilingual classes are using both the Spanish language and English to communicate with students. Often, the language needs of Asian students,

eastern Indian students, and Native American students are forgotten.

Certainly, including curriculum which develops multicultural perspectives, teaches students to respect all people, and promotes mature values is a daunting task. Still, some maintain that multicultural education is the way to achieve this goal. Christine Bennett (1995), in her book Multicultural Education, Theory and Practice, states that multicultural curriculum should include a balanced history of people, traditional literature of the group, information about archeological finds and artifacts, movement of the group, and independence issues. She also suggests that spiritual perspectives, diverse perspectives within the group, folktales, proverbs, music, and other oral literature be included in the curriculum. (Bennett, 1995, p.306,308)

Some History/Social Science textbooks attempt to provide a balanced curriculum. In truth, certain publishers do well in representing a few of the cultures of this nation. Textbooks seem to do a thorough job of developing information concerning Hispanic Americans and African Americans. Information has been included in a few texts delineating the contributions of Asian Americans. Some grade level texts focus on a few tribes of Native Americans of the continental United States.

There is, however, a clear absence of authentic information regarding the tribes of Alaska Natives in California's adopted textbooks. Alaska became the forty-ninth state in 1958. The Alaska Natives should be included in the curriculum which covers the history of this nation.

In 1993-94, there were 440,025 identified Native American students enrolled in public schools across America. There were 32,137 within the public schools in California (Pavel, 1999). The state of California Title I regulations give schools funds to help these students if schoolwide programs are initiated (Eric Digest, 1996). Nevertheless, schoolwide programs meeting the guidelines for receiving those funds nearly always are geared toward meeting the needs of other minority student populations which are more visible (Gay, 1994).

Many Native American students are "at risk" of dropping out of school (Bennett, 1995, p.16). When students of Native American heritage do not see Alaska Natives, or even the mention of the state of Alaska in their history text, their own pride in their heritage and culture is diminished. By eliminating Alaska Natives from elementary school curriculum, Native American and Anglo students receive the message that Alaska is not significant as a state, and Alaska Natives are not important. History texts that

eliminate groups of people from the content "do not contribute to building a positive 'ethnoracial identity' among minority students" (Massialas & Diaz, 1996, p.91). Further, students will not be exposed to positive role models from the groups of Alaska Natives, and students receive a distorted version of history.

Native American students within California are denigrated by biases in textbooks (Almeida, 1996). The few texts which do cover the tribes of Native Americans of the lower forty-eight states do not present a clear, truthful, and authentic view of these groups. Continuing in this vein, leaving out curriculum concerning Alaska Natives, only perpetuates the biases to students and educators.

It is clear that the "racial, ethnic, and gender attitudes of students can be positively affected by curriculum and instructional interventions...[and] can reduce prejudices toward all group members" (Gay, 1994, p.17).

There is a great need for more authentic products from textbook publishers. The Native American students in California, as well as all other students, deserve to receive the best possible education connected with Alaska Natives. Perhaps the publishers submitting texts for our forthcoming History/Social Science adoption for elementary grades will note their omission and revise the texts to

provide more updated curriculum promoting the understanding of all the cultures represented in this nation.

One wonders how all California students can receive a quality and equitable multicultural education without curriculum which considers the culture of one integral group within the United States, namely, Alaska Natives? How can classroom teachers educate students regarding Alaska Natives without curriculum which augments their knowledge and capacity to teach about this specific group? Presented in this project are a literature review, curriculum design and sample curriculum lessons, which seek to answer these questions.



## Chapter 2

### Literature Review

This literature review is a compilation of research related to blending curriculum about the Alaska Natives with the fifth grade History/Social Science curriculum. This literature review is comprised of an historical background of multicultural education, pros and cons of multicultural education, California's Native American population, methods of teaching and learning styles, suggestions for antibias Native American curriculum, as well as a curriculum plan and design for uniting with, or supplementing the current History/Social Science curriculum.

#### Historical Background

In the United States, multicultural education came to be largely because of an influx of immigrants coming to America in the late 19th and early 20th century. From the year 1880 to 1920, the United States began processing immigrants to be assimilated into the mainstream society. American education has sought to teach this diverse population through "Americanization" of immigrant students (Penny, Fourney, Harlee, 1999).

Native Americans and Alaska Natives, though not immigrants, have been treated as a group of people needing

to be assimilated into mainstream American culture.

"Historically, people believed that if students could be taught American values and the American customs, then their education would be a success" (Penny, et al., 1999, p.5).

For Native Americans, this process of assimilation began nearly immediately upon encountering Europeans, prior to the beginning of the twentieth century.

With the passage of time, different ethnic groups within the United States began not only to notice that their children were being treated differently in the schools, but also began to find a voice to protest that treatment. The civil-rights movement and desegregation of public schools in the 1960's and 1970's paved the way for the 1968 Congressional approval of the Bilingual Education Act as an amendment to the Elementary and Secondary Education Act (ESEA) of 1965 (Porter, 1998, p.28,29). Schools were now required to provide for some of the specific needs of students of diverse backgrounds.

Multicultural and multilingual education came about as a humanitarian response to the influx of immigrants and to the changing demographics of the United States (Hanley,1991). These demographics show immigrants and Native Americans to be increasing in number.

### Diverse Population in the United States

In American public schools various cultural, ethnic, and racial groups make up a large part of the student population. "The 1990 census confirms that the American population is becoming diverse. From 1980 to 1990 the white population increased 6 percent, the black population 13.2 percent, the Hispanic population 53 percent, Native American, Eskimo, and Aluet-Americans 37.9 percent and Asian and Pacific Islander-American population 107.8 percent" (Penny, et al., p.5). In her paper entitled The Scope of Multicultural Education, Mary Stone Hanley estimates that by the year 2020, 46 percent of the students in public schools will be children of color, and 20.1 percent of all children will live in poverty (Hanley, 1999, p.2).

### National Attempts at Multicultural Education

With the continuing diversification of the student population in the United States, the educational community has been challenged to adapt to this ever-changing environment (Penny, et al., 1999, p.3).

On a national scale, American attempts at multicultural education appear to have failed the students. Critics of Multicultural education point out statistics on high student dropout rates and declining college and university enrollments among minority students, many of whom are

students of diverse ethnicities from low income families. According to Christine Bennet in her book entitled Multicultural Education, Theory and Practice, the 1990 census reported national dropout rates as follows:

American Indian/Alaska Native	44.5%
Hispanics	35.3%
Blacks	13.6%
Whites	8.9%
Asian/Pacific Islanders	9.6%

(Bennett, 1995, p.16)

"Research shows that minority and low-income children often perform poorly on tests...experience high drop-out rates...and are not motivated to attend institutions of higher education" (Penny, et al., 1999, p.2,7).

One of the goals of Multicultural Education is for students to become adults, ready to live and work in a diverse world without segregation and prejudice. Critics point out that this goal is not being met; that politics and economics have resulted in pockets of segregated rather than desegregated schools and communities.

Separation along racial and economic lines is pronounced in the United States even in regions that appear to have racially mixed residential

areas...In many legally desegregated schools, the students tend to resegment themselves in social interactions and friendship choices. The relative physical isolation of ethnic groups in the United States means that individuals in these groups are much more likely to engage in qualitative interactions with people who are like themselves than with people from different ethnic groups. (Gay, 1994, p.4)

#### Reasons for Failures

Nationally, American schools appear to teach students of diverse backgrounds quite different from the teaching of students of mainstream backgrounds. (Penny, et al., 1999)

As stated by Penny, Forney and Harlee (1999), in their article entitled Preparing Educators for Multicultural Classrooms, in many schools children of linguistically and culturally diverse backgrounds are placed into the lowest reading groups, or are sent out of the classroom for remedial reading. Students of diverse backgrounds are discriminated against by the use of tests which do not value their home language. Moreover, educators do not have the proper communication skills to teach these students and frequently have low expectations for these students. The

classroom teacher fails to build upon the students' strengths due to inadequate training.

For the most part, major themes of multicultural education have not been fully incorporated in schools in the United States.

The educational community has failed to present a balanced view of American History, has not matched instruction with student learning styles, has not adequately prepared educators to address linguistic and cultural diversity in the classroom, and has not promoted intergroup respect, positive relations, and student self-esteem. (Penny, et al., 1999, p.4)

Overall, the American educational system does not seem to have successfully implemented multicultural educational to meet the needs of the children of all ethnic and cultural groups.

#### State of California-Bilingual Education

In many states, meeting the need for multicultural education has often been interpreted as a need for bilingual education. No doubt, multicultural education could encompass bilingual education in certain circumstances. Minority students from diverse ethnic groups who enter the

public school system may be in need of both multicultural and bilingual education.

Christine Bennett (1995), in Multicultural Education, Theory and Practice, defines multicultural education as "an approach to teaching and learning that is based upon democratic values and beliefs, and seeks to foster cultural pluralism within culturally diverse societies and an interdependent world" (p.13). Though unintentional, the misinterpretation of the definition of multicultural education, in itself, brings to light a failure to meet the need.

However, loosely interpreting the above, bilingual education would then seem to come within the scope of multicultural education. As such, bilingual education has also come under attack.

In California, bilingual education programs have been scrutinized and criticized. In California Should Abandon Bilingual Education, bilingual education is said to be at fault for 50 percent of the dropout rate among Hispanic children in California (CalPoly, 1998). The same publication states:

The current system does not teach children to read and write. English scores on the Comprehensive Test of Basic Skills (CTBS) show that California fourth-graders who move to English

only classes from Spanish instruction perform very poorly in English. The state's Latino students have consistently scored the lowest of any ethnic group on the SAT's, and have the highest dropout rates. (CalPoly, 1998)

Critics of bilingual programs also point out that there are about 140 languages spoken by California school children. "To teach each group of students in their own native tongue before teaching them English is almost impossible" (CalPoly, 1998).

Some critics would like to see these programs eliminated in California (Calpoly, 1998). However, California's diverse population indicates that it is not only necessary but critical that bilingual education, as well as multicultural education, continue to be taught in California.

Both California's diverse school population and the California State Framework indicate the necessity for multicultural and multilingual education. "In California, minorities now constitute 46 percent of the population. California enrolls 1.4 million limited-English speaking children in its schools-one out of every four students in the state. Of the three million limited-English students in the United States public schools, more than 70 percent speak Spanish" (Porter, 1998, p.35).



California educators have responded to this large population of Hispanic students through bilingual education classes. "In the early 1970's almost all the students in bilingual classes spoke Spanish" (Porter, 1998, p.34). Teacher's aides and other school personnel who are fluent Spanish speakers have been employed throughout the state.

Bilingual education has brought in extra funding to hire and train paraprofessionals, often the parents of bilingual children...[and] several school districts...pay college tuition for paraprofessionals so that they may qualify as teachers...Large school districts such as those in...Los Angeles have long had bilingual professionals on their staffs of psychologists, speech therapists, social workers, and other specialists (Porter, 1998, p.30, 31).

Proponents of bilingual education maintain that bilingual students perform best if they accept with positive attitudes both languages and both cultures. Maria Estela Brisk (1991), in her article entitled Toward Multilingual and Multicultural Mainstream Education, states that students who experience a true multicultural and bilingual education feel more connected to their peers and teachers. Students become proud of their ability to do classwork in English and

in their communication with Anglo students and teachers (p.119).

Research has shown that positive attitudes toward the second language are a major factor in developing motivation to learn that language....This [bilingual] model has created a community which fosters functional bilingualism. It also provides language gleaning opportunities and the development of positive attitudes toward a second language, two key conditions for second language learning. (Brisk, 1991, p.119)

In addition, California has responded to the Hispanic student population by encouraging parent involvement. "Parental involvement in school activities is also a by-product of bilingual education...[as are] workshops and training sessions on the historical and cultural backgrounds of the rapidly growing ethnic communities..." (Porter, 1998, p.31).

It appears that the California public schools are actively attempting to meet student needs by responding to the student population, communities and language needs. However, the goals of multicultural education seem to be pushed to the background.

### Goals of Multicultural Education

Hanley (1999), in The Scope of Multicultural Education, asserts that, "The goal of multicultural education is the transformation of schooling to include the needs and perspectives of many cultures in shaping the ways in which children are educated and thus, the transformation of society" (p. 2). Multicultural education seeks to develop to the highest potential the personal, intellectual, and social growth of all students. Multicultural education recognizes that intellectual potential is spread equally and evenly across all ethnic groups. Multicultural education makes believable the premise that excellence in education and high levels of achievement are possible for everyone. "Educational excellence in our schools cannot be achieved without educational equity" (Bennett, 1995, p.16).

### Multicultural Education and California State Framework

The goals and guidelines for teaching multicultural education in California are stipulated by the California State Department of Education (CSDE) within the State Framework. The most recent California State Framework for History/Social Science (1988) lists three major goals for this curricular area for elementary grades.

The three goals enable students to gain 1)  
knowledge and cultural understanding; 2)

democratic principles and civic values; and 3) the academic and social skills necessary for their effective participation in a democratic society and the world. (CSDE, 1988)

Specific areas within the State Framework which fall within the realm of Multicultural Education for elementary schools state that:

Students [should learn] to solve problems together, learn about times past and raise value issues...develop an informed awareness of cultural diversity, and develop a sensitivity toward others. Children learn about people who make a difference in their own lives including...the history of their parents, grandparents, and ancestors; and men and women from many cultures who have made a difference in society now and in the past...Students study United States geography and history...focusing on the most remarkable stories surrounding the creation of our nation and the peopling of our country by immigrants from all parts of the world. (CSDE,1988)

The Framework indicates that students in California should receive the benefits of a diverse education. The framework implies that students in the elementary grades are to be taught tolerance and acceptance of other cultures;

know that the United States is a multilingual and pluralistic society; and express empathy without biases or prejudices, without applying stereotypes (Riverside Unified School District, [RUSD], 1988).

#### California's Attempts to Meet Diverse Needs

As stated previously, California enrolls 1.4 million limited-English speaking students. A great portion of these students are Spanish speaking. California curriculum has responded to the Hispanic population.

Hispanic-American history and family life is depicted in both literature and social studies within California classrooms. Stories like "Too Many Tamales" and "On the Pampas" are included in Language Arts curriculum (Scholastic, 1996). Within Social Studies curriculum, a whole grade level has been devoted to the Spanish mission heritage of California, a day dedicated to acknowledging Mexican Independence Day, and there exists honorable recognition of Mexican-American role models like Cesar Chavez (Houghton/Mifflin, 1988).

Many African American students are "at risk" too, with the U.S. Department of Education reporting 45.1% living in poverty in 1992. As stated previously, the national percentage of African American dropouts is approximately 13 percent.

Regarding response to the increasing numbers of African American students in California, the month of February has been dedicated to the learning of Black History. School district media centers have African-American materials readily available for use by educators. School libraries are now stocking much biographical and historical information about African-American leaders like Martin Luther King, Jr., Rosa Parks, Mary McCleod Bethune, Harriet Tubman, Wilt Chamberlain, Wilma Rudolph, and many more (RUSD, 1999). Crispus Attucks day has long been on the Social Studies list to recognize the first African-American patriot of the Revolutionary War. Kwanza is now included as one of the winter holidays to study in multicultural curriculum (RUSD, 1999).

The Elementary and Secondary Education Act (ESEA) and Title I rulings have provided funding for schools enrolling large numbers of students from low-income families, providing the schools implement programs to assist these students in their learning. Since many of the Hispanic and African-American students living in urban areas within California are also students from low-income families, the schools have concentrated their efforts on developing programs to meet the needs of these students. Schoolwide Language Arts programs, Bilingual programs, and

Multicultural programs are implemented and improved upon yearly in order to maintain Title I funding.

#### California's Native American Population

Unfortunately, in an effort to provide multicultural education for California students, Native Americans have largely been ignored.

There were nearly two million Native Americans identified within the United States in the 1990's. In 1993-94 there were 187,365 Native students attending high Indian enrollment public schools...and the remaining 262,660 Native students in the public school system, scattered across 79,500 public schools in America (Pavel, 1999).

The state of California has one of the largest American Indian student populations in the country with 32,137 identified students in 1996. More students have been identified since (CDE, 2000).

Many of the California Native American students are "at risk." Nationally in the 1990's, American Indian and Alaska Native student drop-out rates soared at 44.5 percent (Bennett, 1995, p.16).

In 1990, almost 10 percent of California's Native students had dropped out of school by the eighth grade, as stated by the California Department of Education (CDE, 2000). Native American children and their families are

dealing with poverty, unemployment within the community, and health problems which further hamper their education. With such high numbers of Native Americans in California, and the high incidence of students "at risk", California should ensure educational programs which serve to further the education of all American Indian students.

#### Education Funding/State and Federal Guidelines

As established, many Native American families are living in poverty. The Elementary and Secondary Education Act (ESEA), the Title I regulation and the Indian Education Act (IEA) provide school funds specifically to help further the education of children of low income and poverty families. The 1994 ESEA is based on the belief that all students can learn and are entitled to schooling which helps them strive to meet high academic standards. Title I funds are to be given to schools which have set up a schoolwide program to help children from low income families. The Indian Education Act (IEA) also provides funds to schools to support strong American Indian community controls.

IEA does not allow funds to be placed into a schoolwide pot without IEA Parent Committee approval. "The renewed IEA, passed in 1994, included many important changes. Unfortunately, these changes are not well known in Indian country. Therefore, they have not yet widely affected the



rethinking of education services to American Indian and Alaska Native students" (Eric Digest, 1996). It is imperative that Native parents and community members be involved in the development of multicultural education programs and schoolwide programs using IEA funds. Native American parents of school children must be involved to feel connected to the educational community if their children are to feel connected and motivated to achieve in school. IEA funds must be spent on programs which specifically meet the cultural needs of American Indian and Alaska Native students.

#### Utilizing Cultural Knowledge

Funding for programs and parent and student involvement would be worthless without the foresight of indepth planning for implementation of multicultural programs.

In Guidelines For Documenting, Representing and Utilizing Cultural Knowledge, Alaskan Native educators offer ways to incorporate traditional knowledge and teaching in schools and facilitate the coming together of many cultures in mutually beneficial ways (Assembly of Alaska Native Educators, [AANE], 2000). Though these guidelines were prepared by Alaskan educators for use in their state, they are appropriate as suggested guidelines for presentation of

Native cultural educational materials in any state.

Paraphrased, their guidelines for curriculum developers and administrators are as follows:

- a. Establish an easily accessible repository of culturally appropriate resource materials from the community.
- b. Include the voices of representatives from the local culture in the curriculum materials.
- c. Utilize the natural environment of the community to move educational activities beyond the classroom as a way of deepening the learning experiences of students.
- d. Support the implementation of Elders-in-Residence programs in schools.
- e. Provide an in-depth cultural orientation program for all new teachers and administrators.
- f. Promote the incorporation of state standards for culturally responsive schools in all aspects of the school curriculum.
- g. Utilize Elders and Native teachers from the local community to acquire a complete understanding of local, regional and statewide context in which the students live.
- h. Make use of locally produced resource materials (reports, videos, maps, books, tribal documents, etc.) in all subject areas.

i. Establish a review committee of locally knowledgeable people to review all textbooks and other curriculum materials for accuracy and appropriateness in relation to the local culture. (AANE, 2000, p.3,4)

From the same publication, guidelines for educators are as follows:

- a. Learn how to use local ways of knowing and teaching to link the knowledge base of the school to the community.
- b. Make effective use of local expertise, especially Elders, as co-teachers.
- c. Take steps to recognize and validate all aspects of the knowledge students bring with them, and assist them in their on-going quest for cultural affirmation.
- d. Develop the observation and listening skills necessary to acquire an in-depth understanding of indigenous systems and apply that understanding in teaching practice.
- e. Carefully review all curriculum resource materials to insure cultural accuracy and appropriateness.
- f. Include materials by Native authors which are locally relevant and with which students can readily identify.

- g. Provide sufficient flexibility in scheduling Elder participation so they are able to share fully with minimal interference and time constraints.
- h. Align all subject matter with State Standards for Culturally Responsive Schools and develop curriculum models which are based on local cultural and environment.
- i. Recognize the importance of cultural and intellectual property rights in teaching practice and honor such rights in selection of all curriculum resources. (AANE, 2000, p.4)

#### Service Priorities

Whenever funding is available to begin new programs at a school site, there is much deliberation as to the ways and means of spending the funds. The California Department of Education (CDE) makes suggestions regarding prioritizing services for Native American students.

Native American education programs should coordinate school-based programs with community programs to serve the needs of Native American students. These programs need to be aligned with the district's Local Improvement Plan. The CDE list of suggested priority services and activities are:

1. Integrated services to provide additional resources to Native American students and their families.

2. Programs developed that are unique to the cultural and linguistic needs of students.
3. Improve services that are not available in sufficient quantity to raise the achievement of students in core subjects.
4. Bilingual and bicultural programs and projects.
5. Compensatory programs designed to encourage Indian children to enter and remain in school.
6. Programs designed to encourage and assist Indian students to work toward entering institutions of higher education.
7. School-to-work transitional services to enable Indian students to participate in programs (vocational, technological, mentoring and apprenticeship programs).
8. Enrichment programs that focus on development of problem solving and cognitive skills needed to attain student performance standards.
9. Early childhood and family programs that emphasize school readiness.
10. Special health and nutrition services.
11. Culturally related activities that support the district's educational programs. (CDE, 2000)

As suggested in the CDE guidelines, part of providing a complete educational program for all Native American students necessitates including curriculum that specifically

meets the cultural, mentoring, and enrichment needs of American Indian students. Native communities within California advocate focusing on reinforcement of the Native culture with high-quality educational programs. Native community leaders state that their children must not lose their sense of culture and self in order to succeed in school (CDE, 2000).

### Reinforcing Native Ways

Reinforcing Native culture within the public school system provides positive gains for all the students, especially Native American students. In Yupiaq Education Revisited, Oscar Kawagley asserts that Native students benefit from curriculum that allows them to maintain their identity and spirituality. He states that Native students benefit if educators consider that the highest level of human knowledge is to know oneself intimately. Students should "...achieve a secure sense of oneself...with the 'heart' on a higher plane than knowledge of the mind...to be motivated by kindness and care" (Kawagely, 1995, p.7). Kawagely sees the Native students as spiritual people who, through experiencing cultural education, learn to show respect to others.

In looking at the Yupiaq educational system, Kawagely noticed that students benefit from including naturebased

curriculum. He states that Native students gain from this type of curriculum because they become mindful that people are not the only inhabitants of earth, that we share our environment with "others."

It is through direct interaction with the environment that Yupiaq people learn. What they learn is mediated by their culture cognitive map... They do not have to become someone else to become members of the global society, but can continue to be their own people...[Their] spiritual values are still applicable today because they are naturebased.

(Kawagely, 1995, p.7)

Kawagely also notes that teaching of traditional cultural ways to students benefits the community. When Native ways are taught in schools to Native students, they grow up to be adults "whose survival continues as their values, beliefs, practices, and problem-solving strategies are modified and adapted to fit contemporary political, educational, economic, social and religious institutions" (Kawagely, 1995, p.8). A blending of traditional and modern values allows Native "infrastructure to expand out from the village to encompass institutions such as Native corporations, schools and churches" (Kawagely, 1995, p.8).

Kawagely reports too that the western educational system told Natives that their traditional ways of thinking and doing were inferior. In Karen Swisher's research regarding American Indian learning styles, Swisher notes many Native values affecting student/teacher interactions are often construed by non-Native educators as having some negative effect on student learning. Swisher states that the value of respect for age and wisdom among various traditional tribes teaches "that making eye contact with an older person or questioning an older person is a sign of disrespect" (Swisher, 1994, p.66). Swisher notes that patience, placidity and calmness, all Native cultural values, may cause the "American Indian child [to be] reluctant to speak up or volunteer information in a typical classroom" (Swisher, 1994, p.66).

In a review of James A. Banks book, Handbook of Research on Multicultural Education, the authors speak of a warning "against looking for a universal 'Indian Learning Style' and suggests that educators respect Native American self-determination in education, whether or not the result is congruent with patterns found in the larger society" (Massialas & Diaz, 1996, p.91).

A permissive child rearing or attitude of noninterference, is a Native value, believed to show respect for the child's own decisions and way of life. School



officials have sometimes accused Native parents "of spoiling their children by giving them what they want and not forcing them to attend school if they do not want to go" (Swisher, 1994, p.66). Some Native Americans believe that "a permissive approach to child rearing encourages self-exploration and autonomy" (Swisher, 1994, p.66). It would appear that some American school protocols are in direct opposition with some Native American values.

Kawagely maintains that inclusion of cultural curriculum which teaches about Native ways and traditions gives Native students the advantage of remembering the spirituality, intelligence, creativity, ingenuity and inventiveness of their ancestors. The result is students who become adults, productive members of society who are not dependent on the "good will" of others, but who are self-sufficient and in charge of their own livelihood (Kawagely, 1995, p.9).

The Kawagely observations and curricular ideas are good examples of including input from Native Americans in developing authentic multicultural programs. The teaching of authentic and valid curriculum regarding Native Americans and Alaska Natives also provides impetus for Native American college students to continue their education. One of the reasons cited by Native college students for not continuing

their education is the distinct absence of balanced curriculum presented in the educational community (Tierney, 1991, p.37).

### Language Issues

Just as Native American cultures, traditions and learning styles need to be considered within curriculum, Native languages also need to be included in multicultural curriculum. This is not merely to say that the Native students need bilingual education, though this is sometimes true. Maria Estela Brisk (1991), in her article entitled Toward Multilingual and Multicultural Mainstream Education, states that Native students involved in multicultural and bilingual classrooms feel less segregated and more invested in their schooling. Non-English speaking students learn to adapt to school curriculum better when taught in both their mother tongue and English. Mixing of cultures within the classroom environment gives students the feeling of acceptance, as no one person stands out as unusual or different (p.120). A positive attitude toward the Anglo culture is developed and nurtured through reciprocal respect for Native cultures.

The Native languages, as a part of the cultures, need to be preserved. Many Native Americans and Alaska Natives have been punished for speaking their Native language as

students. As a response, tribal parents decided to teach their children only English in an effort to protect them from receiving such treatment (Demmert, 1994, p.2). Demmert states that due to this trend "the remaining Native languages will be lost. This concern was expressed in testimony given during the development of the Indian Education Act of 1972, and again...with the Indian Nations At Risk Task Force. In hearings held...people testi[fied] about the loss of languages and the deterioration of a Native cultural base among young Native children" (Demmert, 1994, p.2).

Many Native American students are required to learn English while participating in public schools. Staff members within the schools may help these students achieve bilingualism through positive attitudes and respect for the cultures represented.

#### Biases Portrayed in Textbooks

Another step in providing for the cultural and educational needs of Native American students is the accurate and fair portrayal of Native history within American History/Social Science texts.

The History/Social Science textbooks have traditionally portrayed Native Americans in a stereotypical way. Curriculum can guide the perceptions and beliefs of

students. Where Native Americans are concerned, anti-Indian bias is increasingly obvious. In Countering Prejudice Against American Indians and Alaska Natives through Antibias Curriculum and Instruction, Deirdre Almeida states some ways in which textbooks show biases. She cautions educators to look for materials that make sweeping generalizations about Native Americans, for materials that present only the colonizers' perspectives, and be wary of exploitation of Native American cultural and spiritual traditions. Almeida also warns educators to be aware of books and videos that Native Americans would find offensive, and of a lack of respect for Native American intellectual property rights. (Almeida, 1996, p.3)

For many years, Native students have endured the biases presented in textbooks. Slanted views of events involving Native Americans throughout history have been presented to elementary school students as absolute truth. The presence of more authentic curriculum about Native Americans and Alaska natives could only serve to change the negative stereotypes learned regarding these people.

The Indian is a romantic figure in America's past, and their portraits sometimes evoke sentimentality. Those pictures freeze Indians in an era that does not accurately portray them today. Other pictures raise the specter of

alcoholism or poverty...[and] make it appear as if Native Americans are helpless and need the aid of white society. (Tierney, 1991, p.36)

Though elements of these portrayals may contain a grain of truth, none are completely accurate and authentic.

"The mass media's misrepresentation of minority people in general and Native Americans in particular provides misinformation...leading to comments that make people angry" (Tierney, 1991, p.37).

#### Biases Among Educators

These portraits painted by textbooks inevitably lead to biased opinions. Native American students need to see positive role models represented in schools and in curriculum. "The need for Native educators who can serve as positive role models and catalysts for improvement in administration and teaching is ongoing" (Pavel, 1999, p.2). Deirdre Almeida, in her article regarding antibias curriculum and instruction, reports:

Non-Native educators, influenced by biased portrayals of American Indians in their own schooling and in the media, often view Native Americans as exotic, quaint, and mythological. Educators may have heard a lecture...experienced a multicultural education workshop, or researched

Native Americans as part of an anthropology course. The result is limited and often inaccurate knowledge on the part of teachers concerning American Indians and Alaska Natives...which then gets handed down to the next generation. (Almeida, 1996, p.1)

Biases regarding Alaska Natives are evident also. The tribes of the Arctic and Subarctic regions of Alaska have commonly been referred to as "Eskimos" in curriculum. The title is not generally considered derogatory among Alaska Natives. However, the all-encompassing term does not denote an attitude of respect toward the individual tribes. Since this is how Alaska Natives are represented in curriculum, educators too lump all of the Alaska Native tribes together as "Eskimos." Many well-meaning but misinformed teachers, usually in kindergarten, have taught their students about the "Eskimos." Unfortunately, this is probably the only input students receive regarding Alaska Natives in elementary school.

No matter how intelligent or educated the teacher, or student, biases toward Native Americans will exist within the classroom.

### Curriculum Review:

Biases in curriculum appear because textbook authors and publishers have not made sufficient efforts to be further informed regarding the criteria for developing Multicultural Educational materials. Specifically, the textbook publishers have largely ignored the Alaska Natives.

To determine the extent to which the current California state adopted texts address the Native Alaskans in the Social Studies curriculum in the elementary grades, expressly fifth grade, herein is a review of three publications.

The Houghton Mifflin Company's (1991) published Social Studies curriculum appropriately accomplishes the job of representing some of the Native American cultures of our nation. The 4th grade curriculum presents some of the Native California tribes. The 3rd and 5th grade curriculum delineate contributions to national history by three or four Native American tribes of the lower forty-eight states of the nation. There is, however, a clear absence in the Houghton Mifflin series of informative curriculum regarding the Alaska Natives.

The 5th grade text published by Houghton Mifflin (1991) introduces the "first people to come to the Americas." The text explains the Bering Strait land bridge, which scientists believe existed between Asia and North America in

approximately 28,000 to 30,000 BC. The text summarizes information regarding the ice covered surfaces of the far North, and tells of the difficulties the nomadic hunters experienced in this harsh climate. It also explains how these hunters followed the animals away from the glaciers to warmer lands in the South. This curriculum only makes mention of the Chipewyas as one group of caribou hunting natives inhabiting the cold, bare regions of what is now Northern Canada. In summary, the Houghton Mifflin text devotes approximately two paragraphs to discussion of the people of the Arctic.

The McGraw-Hill Company's (1975) social studies texts for most elementary grades simply touch upon the Native American groups that interacted with the Pilgrims. The fifth grade text devotes thirty-six pages to information regarding two Native American tribal groups, the Plains Indians and the Navaho. Like the Houghton Mifflin, this series also gives space to the description of the Beringian period and the people who, theoretically, came over this land bridge from Asia between 30,000 and 80,000 years ago (note that time periods differ from those in Houghton Mifflin). Again, the McGraw-Hill series devotes only a few paragraphs in this description.

Of the three publications reviewed, the Harcourt Brace Jovanovich (1975) series did the best job of attempting



inclusion of Alaska Natives in their curriculum. The 3rd grade text devotes 5 pages to describing the "Eskimo" life, food and clothing. The fifth grade text devotes fourteen pages to the "people of the Arctic." This text does a more thorough job of telling about the "Eskimos'" lives, food, clothing, shelter, tools, and environment. Both texts prompt students to compare urban life with that of the Eskimo. The fifth grade text goes further by prompting students to investigate the Eskimo culture, looking at art, music, dance, and family life. This text includes map work, drawing attention to the Arctic Circle and Alaska, and compares them to other places on the globe at the same latitude.

Though the Harcourt Brace Jovanovich did an admirable job of including Alaska Natives in the curriculum, all three publications did not address some of the major criteria for multicultural education. Christine Bennett (1995), in her book entitled Multicultural Education, Theory and Practice, outlines some of the criteria for appropriate Native American curriculum. Paraphrasing, they are:

- 1) Present the Bering Strait land bridge theory as just that; a theory.
- 2) Discuss American Indian history prior to discussion of all others, including European.

- 3) Include traditional American Indian literature to supplement archeological information given.
- 4) Discuss the history and movements of specific native tribes.
- 5) Discuss Native liberation and independence. Be truthful about the Native wars with Europeans.
- 6) Include Native perspectives of history (cyclic history, fourth and fifth world) and Native spiritual perspectives.
- 7) Include Native oral literature along with music, folktales, proverbs, jokes, etc.
- 8) Portray diverse perspectives within the Native group (male, female, occupations, generations, etc.). (Bennett, 1995, p.306, 308)

In summation, where the tribes of Alaska Natives are concerned, none of the social studies publications reviewed met this criteria. Though Harcourt Brace Jovanovich made a worthy attempt, the series does not meet the mark.

#### Factors Affecting Omission of Alaska Natives in Curriculum:

The History/Social Studies adopted texts have organized the teaching of history around a specific timeline. Since the 5th grade curriculum only covers the United States history up to 1850, Alaska and Alaska Natives are not

included in the 5th grade book in any detail. The Alaskan Gold Rush began in 1897 and led to the later purchase of this land by the United States. Alaska didn't become a state until 1959.

Most fifth grade history curriculum traditionally includes some Native Americans tribes and their conflicts with Europeans, or whites. Nevertheless, Alaska and Alaska Natives are conspicuously left out.

Using the timeline organization, the history of the statehood of Alaska should be taught in either the eighth or eleventh grade curriculum (Houghton Mifflin, 1991). Yet, this does not address multicultural curriculum including Alaska Natives, produced expressly to enrich the learning of elementary school students.

Another factor affecting the exclusion of Alaska Natives could be the lack of training for educators in this area. Geneva Gay (1994), in her article entitled Synthesis of Scholarship in Multicultural Education, proports that "teaching...is more process-oriented than content-oriented. Its center of attention is establishing more effective instructional relationships and rapport with students from different ethnic, cultural and racial backgrounds" (p.13). She maintains that educators are key in presenting multicultural material appropriately, and most educators are not required to prepare for this task.

### Chapter 3

#### Curriculum Design


Undoubtedly, the educational community may require assistance in meeting the goals of multicultural education. This curriculum project evolved from the recognition of such needs. This project plan includes Alaska Natives, namely the Inuit, as a supplement to fifth grade History/Social Science curriculum. The project could be of help to educators in integrating the multicultural material. It could also have vast positive results for students.

This project recognizes and follows the logical and sensible progression of historic events in the United States to present informative curriculum about Alaska Natives in the fifth grade. As stated previously, all of the fifth grade texts reviewed already include chapters regarding other Native American groups. Too, each of the reviewed fifth grade texts briefly mentions the Arctic Natives, and the period of time when people traveled across the Bering Land Bridge into North America. In an effort to present quality multicultural educational material, it would be appropriate to include Alaska Natives in fifth grade curriculum.

The curriculum presented herein is designed to meet multicultural goals as well as objectives for the California

standards for History/Social Sciences. The curriculum is designed specifically for fifth grade students, but may be applied to other grade levels in the elementary school. It is anticipated that students will, through experiencing this Alaska Native/Inuit curriculum, gain a better understanding of Inuit culture and values, develop mature attitudes toward Native American groups, and be more aware of diversity in the United States.

The curriculum itself encompasses not only the State Framework and standards for History/Social Science, but also takes into consideration some of the suggestions of Alaskan educators outlined in Guidelines for Documenting, Representing and Utilizing Cultural Knowledge (AANE, 2000).

Upon culmination of this unit of study, both students and educators will have the opportunity to evaluate their experience through surveys. An assessment is included within each lesson plan. Educators will also find useful the resource list provided. 

The effectiveness of this curriculum is limited by the use in California schools, in that California is such a far distance from Alaska. Because of this distance, it is not feasible that elders or representatives from the Inuit community could be directly involved in teaching this unit. Further, it is limited in supporting students of Native

American backgrounds if there is a low enrollment of Native students in some California schools.

Cultural educational material presented to elementary school Native American students should allow these students to maintain their traditional values as well as validate the students' very existence. "...Their conduct of life changes...They pass on the truths to the next generation, certain [that] their values, such as caring, sharing, cooperation, harmony and interconnectedness with the created whole of their environment, will continue" (Kawagley, 1995, p.6). "Children who are comfortable with their own culture and the position of their culture in the larger society are more apt to do well in school than children who are uneasy with... their cultural heritage" (Demmert, 1994, p.2).

### Inuit Curriculum

#### Framed in the Ten Themes for National Standards:

The History/Social Science framework for the state of California outlines ten major themes for curriculum. Presented herein is a fifth grade elementary school curriculum plan to include one group of Alaska Natives, the Inuit people, in the social studies multicultural curriculum. These ten themes have been utilized for guidance, direction, and as an underlying plan for this curriculum.

### Culture:

Inuit lifestyle is presented, including food, clothing, art and music. Students are presented with the cultural changes over the years and the influence of whites on Inuit culture.

### People, Places and Environment:

The Arctic's severe cold affects the Arctic people and animals. The environment of the Arctic depicted through various media helps to thoroughly represent the place.

### Individuals, Groups and Institutions:

Exploring the art work of Inuit people is important in getting to know the people better. The artist is a part of each individual Inuit.

Institutions such as schools and churches have had an effect on the Inuit. Exploring this effect is necessary in knowing the people today.

### Production, Distribution and Consumption:

The traditional ways of the Inuit show their willingness to share and distribute food and other necessities within the community. With the influx of whites, the building of trading posts and general stores, this tradition has changed, as well as the Inuit needs and

products consumed. Because the stores provide certain goods, the Inuit no longer rely solely on themselves and nature to meet their needs.

#### Global Connections:

Arctic people live in Canada, Greenland, Finland, Russia, China, and the United States. The cultural changes and transitional difficulties experienced by the Inuit affect other tribes in these places as well. Arctic environmental changes affect the entire earth, creating a global connection.

#### Time, Continuity, and Change:

With air travel, more and more people are visiting the far North. With the visitors come changes to the Arctic area. Still, for many Inuit, the traditional ways remain consistently important in their lives. The Inuit values, beliefs and spirituality continue to hold a place of importance.

#### Individual Development and Identity:

Women and men work hard to sustain life in the cold Arctic regions. The Inuit daily life reveals the struggles they face in sustaining life. This hard work, and the Inuit spiritual beliefs make up part of their identity.



### Power, Authority, and Governance:

Many parts of Alaska are being looked at closely as a land of richness. One natural resource, oil, has attracted attention. Government and authorities have negotiated with the Native people of Alaska for drilling rights. Rights to the Alaskan land and the privileges that accompany those rights and being argued in the court system today.

### Science, Technology, and Society:

The Arctic animals are intriguing and somewhat mysterious. Through technological advances, the animals and environment of the arctic are more available for research and general knowledge. Technology now allows scientists to track the movement of arctic animals, learning more about them.

### Civic Ideals and Practices:

The Inuit, like other Native groups, value the thoughts, ideas and ways of the elders. The elders play an important role in the community, insuring the survival of ancient ways. Inuit practices, behavioral codes, beliefs, talents and folklore are passed on to others.

### Goals and Objectives

Elementary school children today must learn to live as members of an interdependent human race. "A child born today will be faced as an adult, almost daily, with problems of a global interdependent nature, be it peace, food, the quality of life, inflation, or the scarcity of resources" (Bennett, 1995, p.19). For this reason, among others, the educational community should address cultural pluralism, ethnic stereotypes, and equitable values in order to foster global awareness among today's students.

This curriculum project is in response to research regarding the teaching of History/Social Science, specifically the teaching of Alaska Natives, in the elementary schools within California. It is hoped that the teaching staff at targeted school sites within a school district will see positive results in students through implementation of this curriculum. A further goal of this project is to gain the support of the Curriculum and Instruction Department within a school district, to utilize this curriculum project as a supplement to the fifth grade Social Studies curriculum.

Through implementation of this Alaska Native curriculum project, educators will:

1. Develop a clearer understanding of students of Native American ancestry.

2. Recognize and affirm the cultural knowledge students bring with them to school.
3. Incorporate standards for culturally responsive teaching.
4. Learn ways of including local Native American representatives in curriculum plans.
5. Utilize local Native resource materials and include Native authors in curriculum plans.
6. Assess student learning in various ways in light of acquired sensitivity toward minority students.

Objectives for students participating in this multicultural learning are as follows:

1. To develop a better understanding of Native Alaskan culture and customs.
2. Gain motivation from curriculum that is culturally authentic and naturebased.
3. Gain a sense of traditional Native values and belief systems.
4. Gain maturity and empathy with regard to minority student populations, without bias or prejudice.
5. Gain an awareness of the multicultural and pluralistic nature of the United States.

**6. Students of Native American heritage will receive encouragement and validation of Native cultures.**

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APPENDIX C:  
Curriculum Lessons

The lessons presented in this curriculum are meant for upper elementary grade students, specifically fifth grade. However, these same lessons have been adapted and used with both second and third grade students.

Eleven lessons are presented here, including culmination day suggestions for the unit. Ideally, this unit should take about two to three weeks to complete. An instructor will want to note the benchmark activities and culmination activities immediately to allow for proper preparations. Instructor will also want to keep anecdotal records for purposes of assessment.

These lessons are merely ideas made available for teaching about the Inuit. It is hoped that instructors and students alike will find satisfaction and joy in learning more about the Inuit people. Then, further, it is hoped that this curriculum will spark teachers' curiosity about other Alaska Natives, resulting in more learning, more research and more creative teaching units being developed.

**Activity:** Listening and Writing, "I Am An Inuit:

**Curriculum Area:** Language Arts

**Standard:** Individual Development and Identity

**Notes:** In the Arctic region, the traditional Inuit people must get food from their environment. Villages are usually established near the sea, which provides an abundance of food. In the long winters, when the sea water is frozen and the tide is out, Inuit women and children may cut a hole in the thick ice and gather mussels from the sea bed. In the story, "Very Last First Time," by Jan Andrews, Eva is a young Inuit girl experiencing the gathering of mussels under the frozen water by herself for the very first time.

Students can deduce from both the story and illustrations the differences and commonalties between their lives and the lives of Inuit children.

**Materials:**

Pencils, paper prewriting graphic organizer (Appendix B), crayons, book binding materials (optional).

**Objective:**

Students will write a two-to-three page story using first person perspective. Students will follow the writing process, using a graphic organizer for a prewriting activity (mapping, webbing), write a rough draft, edit the story and write in final draft, or published form.

**Procedure:**

1. Read the story "Very Last First Time," by Jan Andrews, aloud as a shared reading activity.
2. Class discuss will the character's life in the Arctic and living as an Inuit in this environment (clothing, gathering food, frozen ocean, weather, amount of daylight, see Educator's Resources).
3. Instructor models the prewriting organization on the overhead projector.
4. Students discuss the use of the prewriting ideas in their story.
5. Students write for 30 to 40 minutes, working on rough draft.
6. Students use peer group and self-editing procedures.
7. Instructor assists with the final editing and revising.
8. Students rewrite the story in final draft form, illustrate and display work completed later in the same week, or period of study.

**Assessment:**

Teacher will observe and assess the students' use of the writing process throughout the writing period. Teacher will assess the rough draft stories using the district or school adopted writing rubric (Appendix E), with which students, teachers, administrators and parents are all familiar.

**Activity:** Investigation, Oil Spill

**Curriculum Area:** Science

**Standard:** People, Places and Environment; Global Connections.

**Notes:** The Alaskan pipeline runs from Barrow, Alaska, the most northern point in the United States, to the southern coast of Alaska. The fear of an oil spill, and the resulting catastrophic effects, have plagued the native peoples of this area.

The oil spill in Alaska resulting from the damaged ship, the Exxon Valdez, proved devastating to the Alaskan sea life and coastline. Thousands of sea birds, sea mammals and fish perished and the crude oil covered the coastline for hundreds of miles. Though Exxon oil company paid for the clean up, the noticeable, visible, natural healing of the area takes years.

**Materials:**

Five small containers, water, cooking oil, feathers, five chamois pieces, sand, pebbles, pencils and notation log (Appendix F).

**Objective:**

In small cooperative learning groups, students will experiment with the effects of oil on different objects, noting what happens in their log.

**Procedure:**

1. Familiarize students with the Exxon Valdez oil spill through use of books and magazines, video, etc. (see Educator's Resources).
2. Place students into small groups, total of five, each student having a notation log.
3. Each group receives a container with water poured in first.
4. Each group pours 1/2 cup of cooking oil into the water and notes the reaction.
5. Each member of each group takes turns submerging objects and analyzes what the oil does to the objects, noting in the logs.
6. When finished experimenting and discussing within the small groups, groups compare their log notes.
7. Instructor leads total class in discussion, imagining and extrapolating results. Compare with oil spills in a large ocean area, thinking of the effects on living things. Discussion may lead to the responsibilities of oil companies and the safe transportation of oil (Appendix D), which all Americans use.

**Assessment:**

Instructor will observe groups working cooperatively, and students' participation in discussion. Instructor will collect and grade students' notation logs, examining notes made for each object used in the experiment.

**Activity:** Benchmark Activity/Natural Carving

**Curriculum Area:** Cultural Art

**Standard:** Culture

**Notes:** The Inuit people hunt the walrus for food. Like most Native American groups, they use all parts of the animals they kill. The ivory walrus tusks are used for practical purposes, but also for carvings and jewelry.

As the Inuit carve, they are sensitive to spiritual guidance to form the object of art. For the Inuit, it is believed that the carving is a process in which man helps the ivory to become something for which it was intended. Many times, the ivory carvings are of animals used in retelling legends to children.

**Materials:**

Paper and pencils, bars of Ivory soap, one for each student, child-safe carving tools (or butter knives without serrated edges), paper clips, sample carvings and pictures of Inuit art (Appendix G).

**Objective:**

Students will study realia, or pictures of Inuit art. Students will choose and plan their own carving by drawing an object. Students will complete carvings within one week.

**Procedure:** (Note: Instructor will want to practice with soap carving before attempting with the class)

1. Share with the students some actual ivory carvings, soap carvings, and pictures (Appendix G) of Inuit carvings (any available realia).
2. Model the planning for a carving (drawing).
3. Model proper use of carving tools with the soap bars, using safety precautions.
4. Students begin planning for their carving (one day).
5. The following day, pass out soap bars and carving materials.
6. Begin carvings very carefully.
7. Stretch out paper clip and use the point to carve fine details.
8. Use the same procedure daily until the art work is completed.

**Assessment:**

Instructor will assess carvings based upon students following directions, planning, and appropriate participation in the activity. Assessment will consider the students' artistic capabilities.



Activity: Make a Parka

Curriculum Area: Art

Standard: Culture

Notes: In the Arctic, the traditional Inuit hunt for seals, walrus, caribou, arctic hare, and arctic foxes. The Inuit use all of these furs for making clothing, and for trading. Mostly, the clothing is made of seal skin. The parka is a jacket made of seal skin with the fur side facing and touching the body. This is so that warm air may be trapped between the body and the fur. The parka must be well-made in order to keep out the bitter Arctic cold (temperature drops to -50 and -70 degrees). Inuit women who have been taught the traditional ways work very hard to sew the parka by hand. This skill is then passed on to their daughters.

Materials:

Large paper grocery bags, enough for all students to have one; cotton balls, yarn, ribbons, string, beads, poster paints, paint brushes, white glue.

Objective:

Students will construct a sleeveless parka, using the non-printed side of a grocery bag, cotton for fur, and decorate it appropriately. Students will wear the parka for the culmination day.

**Procedure:**

1. Instructor will prepare for the lesson by requesting that parents send to school the materials needed (e.g. beads, ribbons, paper bags, etc.).
2. The instructor will model the making of a parka to insure understanding of expectations.
3. The students will work on their individual parkas in table groups, sharing materials as needed.
4. The instructor will prompt students to decorate their parka in an authentic way, as seen in books displayed (see Educator's Resources, Appendix I).
5. The students will complete their parka and save to wear for culmination day.

**Assessment:**

The instructor will assess the final product, the parka, based on willingness to participate, quality time spent on the parka and following directions.

**Activity:** Poster of Arctic Animal

**Curriculum Area:** Science/Research

**Notes:** The Arctic animals have long been considered mysterious. Indeed the Inuit, living in close connection with nature, have many legends including these animals. Scientists have just recently been able to use technology to gather research data on the polar bears. Other arctic animals, like the auk, the caribou, the puffin, the musk oxen, the arctic hare and arctic fox, frequent the cold areas of the northern hemisphere of our earth. Inuit people have learned the migration patterns of some of these animals and have used this knowledge to best meet their consumption needs.

**Materials:**

Posters, books, films, pictures and other media about Arctic animals, lined tagboard cut in half, colored poster boards, magazine pictures or Xeroxed pictures of Arctic animals, white construction paper, scissors, markers, white glue.

**Objective:**

Students will construct a poster depicting an Arctic animal of their choice. Poster will include paragraphs written about the animal's habitat, food, shelter, physical features and classification, mates and the young, and future

survival of this animal. Students will spend time using research techniques in the school and local city libraries.

**Procedure:**

1. Instructor will display a prepared poster to model expectations for the final product.
2. The instructor will pair students for time to spend researching in the school library.
3. Each student will submit a planned rough draft of their poster prior to working on the final product.
4. The rough draft product should include written rough draft of at least 5 paragraphs including correct factual information on the animal chosen.
5. Students will continue working on this poster during class time for three to five days.
6. Finished posters will be displayed on the culmination day.

**Assessment:**

The instructor will assess the final product, the poster, looking for cooperative working on research, correct factual science information, and aesthetics. The written portion of the product will be graded in accordance with a writing rubric (Appendix E).

Activity: Igloo Construction/Benchmark/At Home Project

Curriculum Area: Social Sciences

Standard: Civic Ideals and Practices; Culture

Notes: Contrary to popular belief, the igloo is not a permanent home for any Alaska Natives! An "ice house," or igloo, is built when temporary shelter is needed. The Inuit men construct an igloo when away from home hunting, and a blizzard or heavy storm occurs. The Inuit men and boys learn how to cut blocks of ice for this construction, packing snow in between the blocks, leaving a small hole in the top to allow smoke to escape. The tunnel entrance is meant to keep out the cold wind. Tunnels are sometimes built between igloos to visit friends and family members during an extended stay in the igloo.

Materials:

Since this is an "at home" project, a letter should be sent to parents naming suggested materials. Size restrictions should be followed, but other materials may be used for construction. Students may need a white plastic bowl from whipped topping, sugar cubes, plain cardboard or tagboard strips (6" X 3 1/2"), thick black markers, cotton balls, white glue, scissors, thick cardboard or tagboard platform, cut 12" X 12", drawing paper, crayons, animal pictures, etc.

### Objective:

Students will construct a model of an igloo with a firm base of 12" X 12". The display may include snow, the igloo itself, animals, a dog sled, hunting tools, or any other authentic Inuit items (see Educator's Resources, Appendix I). The model will be accompanied by a one paragraph written explanation of how and when an igloo is used as a temporary shelter. Students should have approximately ten days to work on this construction.

### Procedure:

1. Instructor sends letter home detailing the project and due date (may include a drawing to show expectations).
2. Instructor displays in the classroom, an igloo model made previously and explains how it was constructed.
3. Instructor should check progress with each student individually.
3. Projects turned in on time will be displayed during culmination day.

### Assessment:

Instructor will assess the model of an igloo based upon student following directions, size of model, authenticity of environment around the model, and timeliness of handing in project. Capabilities of the individual students will be considered. The written paragraph will be graded using a writing rubric (Appendix E).

**Activity:** Culminating Activity/Arctic Life Play

**Curriculum Area:** Language Arts/Performing Arts

**Standard:** Culture; Individual Development and Identity

**Notes:** Arctic life is very different from life in the urban cities. Children in the Arctic, along with their parents, must work very hard for daily survival. They must hunt and fish to feed and clothe themselves. Compounding these daily difficulties, the Inuit who live in the traditional ways are dwindling in numbers. This means that there are less people in the villages to work together and help each other, which is customary. Many Inuit children grow up, move to the cities and become assimilated into a different culture. The elders long for others to respect their traditional ways, for the young to learn these ways, and thus ensure the continuation of Inuit survival and identity.

**Materials:**

A three act play written by students, scenery, parkas, mukluks (boots), spears, fishing net, felt or velvet fabric, or chamois for animal skin, dog sled, kayak and paddle, video camera and video tape.

**Objective:** (**Note:** Students need to start this activity early in the implementation of this unit.)

At the start of this unit, students will be informed of their job, creating a three act play depicting a day in the life of Inuit children. The knowledge gained in learning

about the Inuit (see Educator's Resources, Appendix I) will be used to create characters, dialogue, narration, setting and scenery. The total time for the play will be 20 to 30 minutes.

Procedure:

1. Having already read and experienced performing in plays, students will relate their learning to this experience.
2. Students will be grouped in cooperative learning groups.
3. Each group will be responsible for one act of the play.
4. A fourth group will be responsible for scenery and props.
5. Students will spend some Language Arts time daily writing, revising and practicing their parts. Instructor will video tape students so that they may adjust and revise the play where necessary.
6. Students should continue practicing for the full two to three week duration of this unit.
7. Students will perform the three act play on the culmination day.

Assessment:

Instructor will observe students and evaluate their cooperative working skills. Individual students will be evaluated based on input for the written product, the play. The group will receive a grade based on the final product and amount of quality time spent on this activity.



Activity: Making Angutuk/Inuit Ice Cream

Curriculum Area: Social Science

Standard: Culture

Notes: The Inuit children may never have seen a real cow,

only those in pictures. Milk from cows and real ice cream

may be sold at the trading posts. However, Inuit children

have a traditional treat called Angutuk. This is a mixture

of sweet berries gathered in spring and summer, blended with

snow and seal oil. These ingredients are quickly whipped

together by hand in a bowl and eaten with the hands.

Sweets, candy, and processed sugars were foreign to the

Inuit until the twentieth century when planes ventured

northward to explore and supply trading posts in the Arctic

regions. Being unaccustomed to candy and processed sugar,

many Inuit developed dental problems when these sweets were

introduced into their diet.

Materials:

A large bowl is needed, shaved ice or a snowcone

machine, fresh or frozen berries, juice from the berries,

sugar (optional), a large spoon, small spoons for students

and paper cups.

Objective:

Students will participate in making Angutuk, an icy

treat. Students will gain further understanding of the

lifestyle of Inuit children. Augutuk will be shared at culmination day.

**Procedure:**

1. If using shaved ice, pour berries, juice and sugar over a large bowl of ice and stir lightly.
2. Students help to serve the treat to others in a paper cup.
3. If using a snowcone machine, one may pour juice and berries over individual cups.

**Assessment:**

Instructor will assess the students willingness to help and serve others cooperatively. Instructor will ask students to compare this treat with one of their favorites, and note the students' verbal responses to assess understanding of cultural differences.

**Activity:** Fish Catch/Estimating, Rounding Off, Graphing

**Curriculum Area:** Mathematics

**Standard:** People, Places and Environments, Production and Distribution.

**Notes:** Fishing in the ocean during the summer, or ice fishing in the winter, provides an important source of protein for both the Inuit people and their dogs. The Inuit venture to the coast during the summer, living in tents, small cabins, or a dugout home. The fish caught are cut, dried and used throughout the year. Dried fish may be eaten like "jerky" or placed in boiling water, creating a soup. The "not-so-fresh" fish are cut up and fed to the sled dogs. The Inuit value their dogs and usually feed them before they themselves eat.

**Materials:**

Seven boxes of goldfish crackers, one large, deep bowl, tank, or roasting pan, small bowls (one for every 2 students), ladles, graph paper, pencils, crayons, lined paper.

**Objective:**

With partners, students will be responsible for estimating, counting, rounding off to the nearest ten, separating crackers into groups of five; then graphing the number of fish crackers in their catch. Each student will

graph their actual fish count, rounded off to the nearest ten, and note two sentences about their learning.

Procedure:

1. Instructor will prepare all materials beforehand, and may ask for parents to volunteer materials.
2. Familiarize students with Inuit fishing techniques (see Educator's Resources, Appendix I) and the importance of fish in their diet.
3. Explain and model the activity.
4. With a partner, students help distribute small bowls and graphing paper.
5. One partner "fishes" with eyes closed, putting the ladle into the large container filled with crackers. This partner then opens eyes and pours the crackers into the small bowl, which other partner holds.
6. Taking crackers back to assigned working area, partners will estimate their catch and write this number on their graph paper.
7. Partners will then count their catch, noting the actual number on their graph paper, and round off this number to the nearest ten.
8. Partners will group crackers into stacks of five each; then color in, graphing one box for every five crackers.

9. Partners will work together to write two sentences about their learning.

10. Eat goldfish crackers! Have fun!

**Assessment:**

The instructor will observe students while partner working. The instructor will collect and assess the students' individual graphing paper and sentences to determine student learning and appropriate participation.

**Activity:** Map of Alaskan Native Tribes

**Curriculum Area:** Social Science

**Standard:** Power, Authority and Governance

**Notes:** The Inuit are only one group of Alaskan Native tribes. Just as there are many different tribes of Native Americans which inhabited the lower forty-eight states of the United States, there are also many different tribes in Alaska. There are the Yupik, Aleut, Koyukon, Tanana, Kutchin, and more. The tribes inhabit different parts of Alaska. Some are tribes of the woodlands, of the southwest coast, southeast coast, the west coast, and the cold northern coast. Just as the Inuit live in close connection to the land, so do the other tribes. Tribes living near cities in Alaska may combine traditional ways with the modern.

**Materials:** Overhead projector, transparency of map (Appendix H), copy of simple map outline, one for each student (Appendix H), variety of thin line markers in different colors, pencils, lined paper.

**Objective:** Students will, while looking at the map displayed, copy the tribal names, noting the specific areas of Alaska which the tribes inhabit.

**Procedure:** (**Note:** Some prior explanation of location of Alaska is necessary for students to complete this lesson.)

1. Instructor will display on overhead projector, the prepared transparency of the map of tribal names in Alaska.
2. Instructor will elicit volunteers to read some of the names of tribes.
3. Instructor will prompt the students to imagine the environment surrounding this tribe, speculating about their sources of food, materials for shelter and clothing, traditional ceremonies, and proximity to large cities.
4. After discussing the above, students are given a map of Alaska which is showing just the outline, tree line and the Arctic Circle, major cities and landforms.
5. Students will copy some of the names of the tribes in the appropriate areas on the map.
6. Students will then list the tribal names on another paper and write at least one sentence speculating about the tribe's lifestyle, based upon location.

Extension: Students may choose one of the other tribes not studied in this unit and report on the food, clothing, environment, animals of the area, ceremonies, closeness to cities, modern and traditional ways, etc. Instructor may choose to do this as a Benchmark activity.

Assessment: Instructor will observe the students' participation in discussion. Instructor will collect and record the completion of both the map work and written activity assigned.

## APPENDIX B:

### Culmination Day Activities

There are many extension lessons one could include, or spin-off lessons (Appendix M) which connect with this Inuit unit. Some have held a "Snow Day," which, in many parts of California, involves bringing snow to the school campus. This is costly and needs to be planned far in advance of the unit culmination. The classroom teachers may involve students in a fund raising activity to purchase the snow. Perhaps the school PTA will agree to help with this purchase.

This culmination day has been planned with a "Snow Day" included. It may be planned by just one classroom, or the complete fifth grade classes may participate. Some of the culmination activities are from lessons presented in this unit. Much information is presented in the background notes in each lesson. Further information may, and should be gleaned from the books suggested in the Educator's Resources.

This culmination day is set in either modern times, in a small Inuit village, or perhaps fifty years ago. Either way, the children must know that the culture represented is that of the traditional Inuit.



### Planning for Culmination Day

Most of the planning for the culmination of this unit is done by the students, as they create the play, prepare the scenery and props and clothing. Parent volunteers as well as other staff members may be grouped together in committees and given the following responsibilities.

Decorations: Volunteers will be needed to decorate the area used for display of artwork, igloos, reports, science posters, skin stretching display, and help decorate the stage area. The school cafeteria is a perfect place for this.

Food: Volunteers will be needed to supply the fish sandwiches. These need to be freshly prepared to alleviate any danger of contamination. Also, a snowcone machine or shaved ice, berries and juices, as well as dried berries are needed. A warm beverage will need to be supplied for the closing of the day.

Games, Music, Legends: A group of teachers will be needed to research and decide upon activities for an Inuit game, Inuit drum rhythms, and a folk legend for culmination day. The Educator's Resources will help teachers to make this

Organization: Volunteers will be needed to help organize. Some will be needed to set up areas for students, for clean up, for smooth delivery of the snow, for backstage help in the play, for serving foods, and to oversee a general flow for the entire day.

may make a fake uju using cardboard and tin foil. authentic way to present the cleaning. However, a volunteer

half-moon shaped knife, called an uju, would be a very stakes will help to "stretch the skins". A rounded edge, or of how to stretch and clean the animal skin. Pegs or tent chamois, or faux fur, or velvet material for a presentation furs: Volunteers will be needed to supply pieces of

months in advance of beginning this unit. is necessary. Keep in mind that this day must be planned is needed and a plan to obtain the funds for the "Snow Day" a truck full of snow to the campus. Administrative approval Snow: Volunteers will need to research the cost of bringing

find props which illustrate the presented cultural area. decision. Teachers handling these areas will also make or

**Culmination Day Schedule:**

**Early Morning:**

Set up Stage Area for the Play  
Decorate within the Arctic Theme  
Parent Volunteers bring contributions  
Display Science Posters, Carvings and Artwork  
Display Igloo Models and Reports

**Late Morning:**

Announce the Play, "Arctic Life"  
Perform the Play for 5th grade audience  
  
Observe stretching and cleaning of furs for trading (Chamois or velvet).

**Lunch:**

Tuna or Salmon sandwiches (fish)  
Dried Berries (or fruits)  
Augutuk (Inuit Ice Cream)

**Afternoon:**

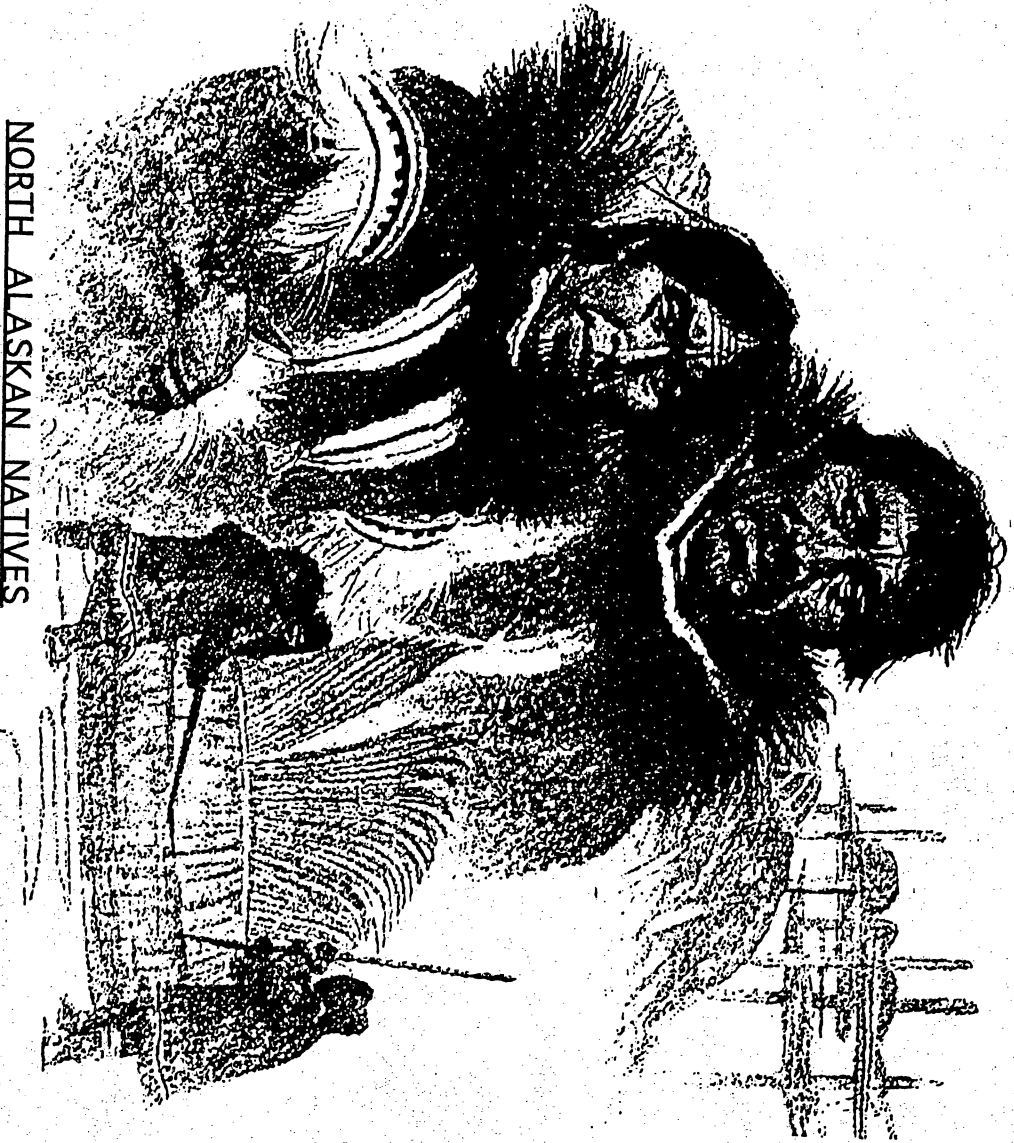
Delivery of Snow  
Play Inuit games  
Inuit Drum Beats (performance)

**Closing:**

Clean Up (Students and Volunteers help)  
Warming up (warm beverage)  
Listen to an Inuit Legend Retold

## APPENDIX C:

### Primary Source Document



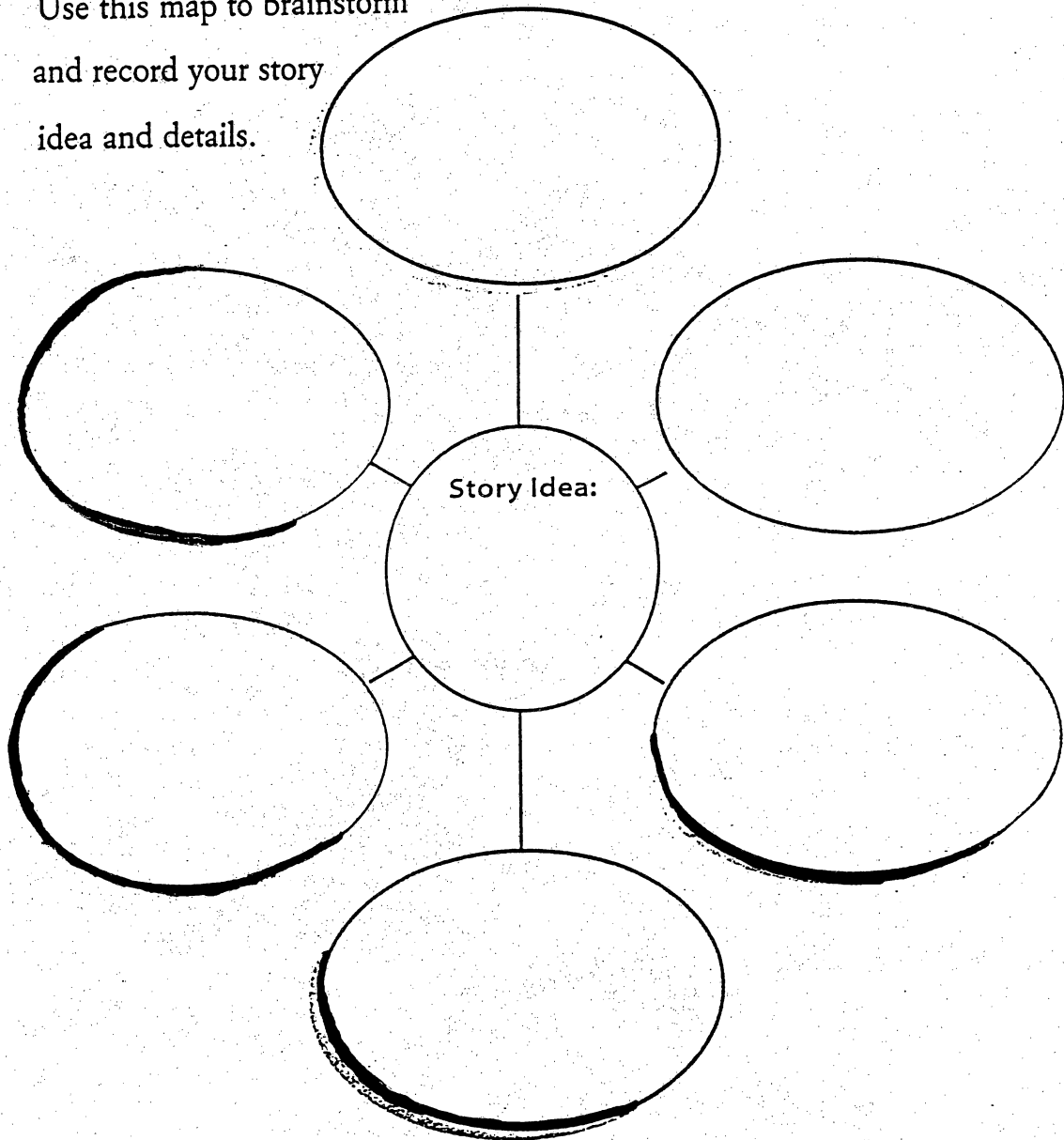
#### NORTH ALASKAN NATIVES

Rich in game, fish and sea mammals, Alaska's northwest supported some two dozen native groups. The yearly catch of bowhead whale, flensed with stone blades, provided bone supports for sod dwellings and food for months. Whale, seal, fish, and caribou meat was cached in permafrost or dried and stored on high platforms away from dogs.

**APPENDIX D:**  
**Graphic Organizer**

# STORY MAP

Use this map to brainstorm  
and record your story  
idea and details.



**RIVERVIEW UNIFIED SCHOOL DISTRICT  
SIX-POINT WRITING RUBRIC  
Grades 3-6**

RUSD July, 1996

6	<b>ADVANCED PROFICIENCY (EXCEPTIONAL PERFORMANCE)</b> The writer uses the features of the writing type and strongly addresses the audience and purpose. Reasons, examples, information and/or personal experiences are logical and thoroughly developed with smooth transitions. Presentation is made in an original manner. Language is vivid. The writer uses a variety of sentence types. The writing is virtually error free.	<b>KEY INDICATORS</b> (Appropriate to grade-level expectations)  <b>Semantic Content</b> <ul style="list-style-type: none"> <li>• Relevance to topic</li> <li>• Development, use of details</li> <li>• Clarity of thought</li> <li>• Consideration of audience</li> <li>• Elements of writing type</li> <li>• Purpose for writing</li> <li>• Originality, personality of writer</li> </ul> <b>Syntax</b> <ul style="list-style-type: none"> <li>• Word choice</li> <li>• Sentence variety</li> <li>• Organization (matches purpose/domain)</li> <li>• Order and connections</li> <li>• Sentence structure</li> <li>• Grammar</li> </ul> <b>Graphophonic and Print Conventions</b> <ul style="list-style-type: none"> <li>• Spelling, punctuation, capitalization</li> </ul>
5	<b>ADVANCED PROFICIENCY</b> The writer uses the features of the writing type and addresses the audience and purpose. Reasons, examples, information and/or personal experiences are logical and well developed with smooth transitions. Presentation is interesting. Language may lack the vividness of a six. The writer uses some sentence variety. Errors in mechanics and grammar are minimal.	
4	<b>PROFICIENT</b> The writer uses the features of the writing type and addresses audience and purpose. Presentation is simple. Paper has a definite beginning, middle and end; reasons, examples, information and/or personal experiences may need further development. Language is ordinary with a limited variety of sentence lengths and types. Mechanics and grammar are adequate.	
3	<b>MINIMALLY PROFICIENT</b> The writer uses some of the features of the writing type but may not address audience and purpose. Reasons, examples, information and/or personal experiences are underdeveloped and may be irrelevant. Organization and presentation are often marked by rambling or listing of information. Language tends to be simple with little or no sentence variety. There may be significant errors in mechanics and grammar.	
2	<b>PARTIALLY PROFICIENT</b> The writer does not use the features of the writing type; audience and purpose are not apparent. The topic is sparsely developed with short, simple or long rambling sentences, or phrase-like groups of words. There are few, if any, relevant details. Despite serious problems in mechanics and grammar, the paper is understandable in some places.	
1	<b>PARTIALLY PROFICIENT (NON PERFORMANCE)</b> The paper may be impossible to understand except for a few words or phrases due to garbled language or severe problems in mechanics. Brevity of the paper may inhibit assessment.	

**APPENDIX E:**

**Writing Rubric**

HOW DO YOU THINK OIL WOULD AFFECT LIVING THINGS?

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RESULTS

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OBJECTS

Science Notation Log

APPENDIX F:

Study the map of Alaska. Use the map to answer the questions. Circle the best answers.

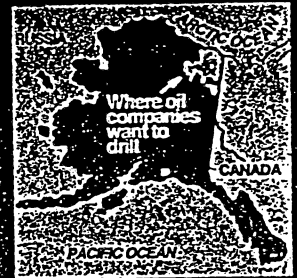


1. Find the Arctic National Wildlife Refuge on the map of Alaska. It is in the \_\_\_\_\_ part of the state.  
**northern** **southern**
2. The Arctic National Wildlife Refuge is near the city of \_\_\_\_\_.  
**Valdez** **Fairbanks**
3. A mountain in Alaska is the highest place in all of the United States. This mountain is called Mount \_\_\_\_\_.  
**Anchorage** **McKinley**
4. The Yukon River starts in Canada. Follow the river on the map. The Yukon River ends at the \_\_\_\_\_.  
**Bering Sea** **Gulf of Alaska**



## Environmental Questions

# Should We Drill For Oil in Alaska?



Scientists say there is lots of oil in the state of Alaska. The oil is deep down under the ground. Some people want to drill for this oil. They say we need all the oil we can get.

Today the United States buys a lot of oil from other countries. But if we get oil from Alaska, we won't need so much oil from other countries.

Why do we need so much oil? We use oil for many things. Many people use oil to keep their homes warm. We use it to help our cars run too.

Oil is used to make electricity, plastic, and lots of other things.

Many people say we shouldn't drill for oil in Alaska. They say people should use less oil. They are worried about the land and the animals too. "What will happen if oil spills onto the ice and snow?" they ask.

### THINK & DISCUSS

Do you think oil companies should be able to drill for oil in Alaska? Why do you feel this way?



## Evidence of great skill

IN THE SPIRIT REALM, the impossible happens.

A bird, perhaps representing the inua of a puffin, grasps a seal with its beak and claws (left). Puffin, seal, and a fanciful creature on the left are details on a cribbage board (above), exquisitely carved from a walrus tusk by a Nunivak Island Eskimo for a visiting

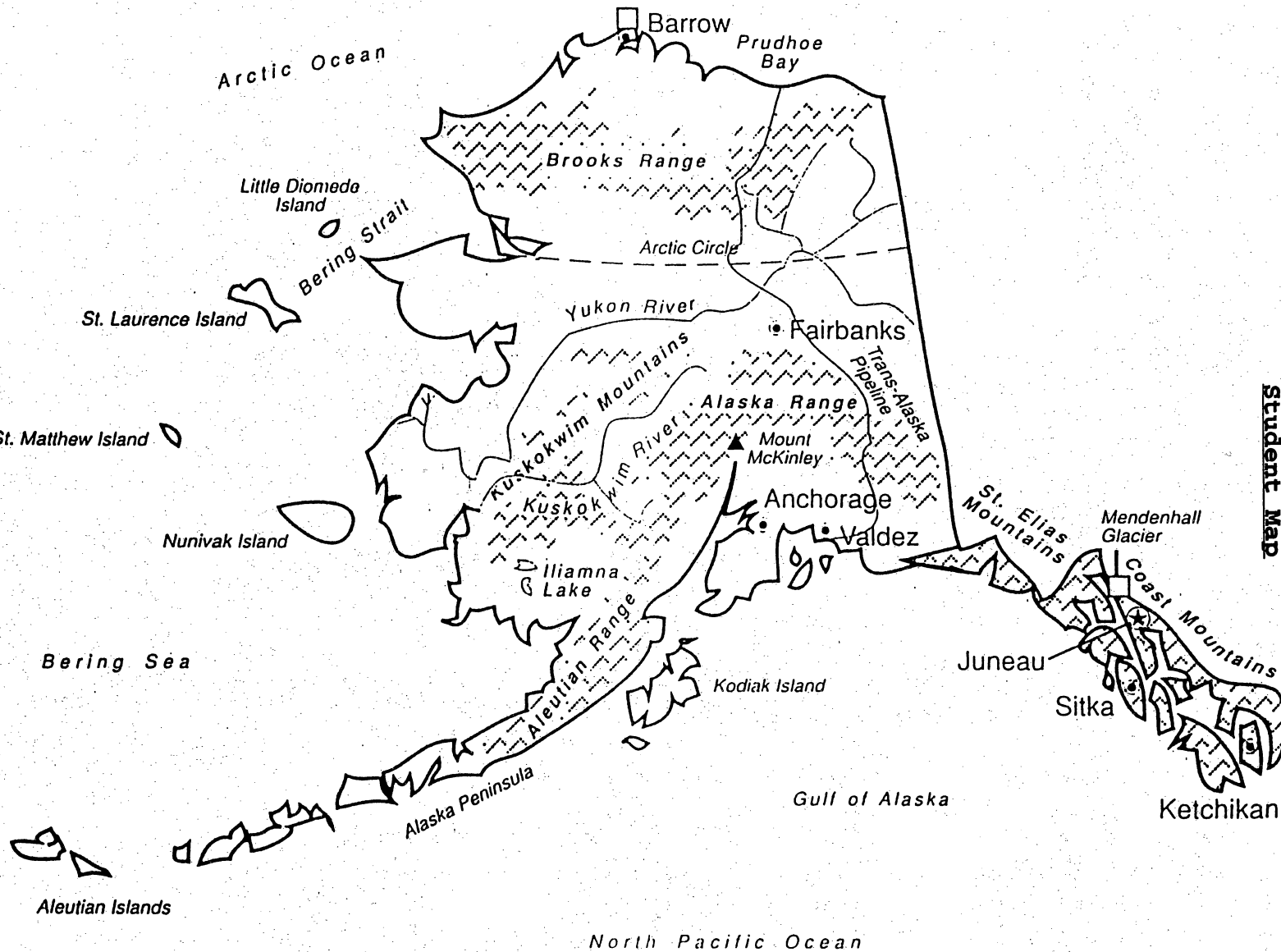
sailor or trader. The piece was collected some 40 years after Nelson left the area.

A needle case (below) that Nelson acquired at King Island depicts four men, one whose head has been lost, perhaps engaged in a singing contest or a tug-of-war. The Eskimos' "work in ivory and bone bears evidence of great skill," wrote Nelson.

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## Map of Alaskan Tribes



Student Map

## APPENDIX I:

### Educator's Resources

#### **Part One: Annotated Bibliography**

Anderson, LaVere (1976) Balto Sled Dog of Alaska, Garrad Publ.Co., Ill. ISBN 0-8116-4859-1

A sled dog helps to bring desperately needed medication to Nome, Alaska for Inuit children suffering from Diphtheria. Famous story and a favorite for students.

Bradenburg, Jim (1993) Top of the World: Adventures With Arctic Wolves, Walker and Co., NY. ISBN 0-8027-7462-8

The author is "adopted" as a member of an Arctic wolf pack and shares a year in the lives of this pack. Features award-winning wildlife photographer's work.

Codd, Carol (1976) Chooki and the Ptarmigan, Walker and Co., NY, ISBN 0-8027-6278-6

A young Inuit girl frees a ptarmigan she has raised and then meets her again during a blizzard.

Kalman, Bobbie, & Belsey, William (1993) An Arctic Community, Crabtree Publishing Co., NY. ISBN 0-86505-147-X.

Wonderful fact based book covering complete culture of Looks at the complete lifestyle of the Arctic peoples.

George, Jean Craighead (1972) Julie of the Wolves, Harper & Row, New York, NY ISBN 06-021944-0

Adventurous story of an Inuit girl who gets lost on the Northern slopes of Alaska. She befriends a pack of wolves.

Younkin, Paula (1992) Indians of the Arctic and Subarctic, bedford Books, NY, First Americans Series, ISBN 0-8160-2391-3

Fact based book covering information about Inuit people, their ancestors, roots, lifestyle, rituals and religion, as well as changes in modern times. Instructor could base a whole unit on this book.

## Part Two: Children's Books

Andrews, Jan (1985) Very Last First Time, Macmillan Publishing. Co., ISBN 0-689-50388-1

Story of a young Inuit girl going under the frozen Arctic ocean water to gather mussels. Very colorful book with much information about Inuit lifestyle.

Banks, Martin (1989) Polar Bear on the Ice, Garth Stevens Publications, Milwaukee, WI ISBN 0-8368-0114-8

Real photographs of Polar Bear parents and cubs. Shows the struggles people have with the bears when they wander into an Arctic town, and how people coexist with the bears.

De Beer, Hans (1996) Little Polar Bear, Take Me Home!, Scholastic Inc, NY.-ISBN 0590-10886-7

Lars, a young curious Polar Bear goes exploring and meets a lost tiger cub. He helps her find her home. The tiger parents then help him find his way to the North Pole. Fun book.

Kusugak, Michael A. (1990) Baseball Bats for Christmas, Toronto Annich Press, Toronto ISBN 1-55037-145-2

Depicts Inuit life in the frozen arctic. A young boy and his friends are uncertain why the supply plane has brought them trees, and in fact, had never seen trees, or "standing ups", other than in books.

Matthews, Downs (1995) Arctic Foxes, Simon & Schuster Books, NY. ISBN 0-689-80284-6

The author narrates this informative book depicting a year in the life of Arctic Foxes. The portrayal is done with beautiful photographs and focuses on raising the young in their natural habitat.

Osinski, Alice (1985) The Eskimo: The Inuit and Yupik People, A new True Book, Childrens Press, Chicago ISBN 0-516-01267-3

Lots of wonderful factual information about the people, land lifestyle in both winter and summer in the far north.

Pandell, Karen (1993) Land of Dark, Land of Light, Dutton  
Children's Books, NY. ISBN 0-525-45094-7

Easy reading and beautiful photographs of Arctic animal,  
the tundra, Arctic flowers, ice floes, and more.  
Students love this book.

Redding, Robert H. (1980) On The Move: The Alaska Pipeline,  
Childrens Press, Chicago, Ill.

Describes the building and function of the Alaska  
pipeline which runs from Prudhoe Bay on the Arctic  
Ocean to Valdez on Prince William Sound. Helps  
students understand changes brought to the people  
of the Arctic through modernization.

Ryder, Joanne (1989) White Bear, Ice Bear, Morrow Junior  
Books, NY.

An imaginative story of a boy who wakes up to find  
himself turning into a Polar Bear. He takes a journey  
through the Arctic area in a day and returns to his  
own room by nightfall.

## **APPENDIX J:**

### **Scope and Sequence**

**Framed in the Ten Themes for National Standards**

<b><u>National Standard</u></b>	<b><u>Activity</u></b>	<b><u>Student Experiences</u></b>
<b>Culture</b>	<b>Making a Parka</b>	<b>Traditional Inuit Ways</b>
	<b>Carving</b>	<b>Importance of Elders</b>
	<b>Making Augutuk,</b>	<b>Valuing crafts and artwork.</b>
	<b>Play "Arctic Life"</b>	<b>Expression of values Folklore and legends</b>
<b>People, Places and Environment</b>	<b>Oil Spill</b>	<b>Connection of the Inuit with land and animals.</b>
	<b>Fish Catch</b>	<b>Environmental dangers of oil spills. Environmental effects on animals of the Arctic.</b>
<b>Individual Groups and Institutions</b>	<b>Making a Parka</b>	<b>Artwork of the Inuit</b>
	<b>Carving</b>	<b>Handmade clothing representing individual expressions. Folklore and legends Group and individual beliefs.</b>



(Scope and Sequence, continued)

<u>National Standard</u>	<u>Activity</u>	<u>Student Experiences</u>
Power, Authority, and Governance	Map Work	Land rights Map of Alaska Tribal locations  Inuit and relationship with the land.  Governance, with United States & Russia.
Science, Technology, and Society	Poster, Arctic Animal Oil Spill	Research techniques Technological advances in studying animals. Societal responsibilities
Civic Ideals and Practices	Model of Igloo, Report Poster of Arctic Animals	Respect for traditions Valuing Elders and traditional ways. Village laws and rules

(Scope and Sequence, continued)

<u>National Standard</u>	<u>Activity</u>	<u>Student Experiences</u>
Production, Distribution, and Consumption	Fish Catch Making a Parka	Survival in the Arctic Sharing food caught Bartering system Trading and selling furs
Global Connections	Oil Spill	Environmental Awareness Endangering animals World-wide oil needs
Individual Development and Identity	Story Writing "I am an Inuit"	Individual growth Individual fears Carrying on traditions Hunting, gathering and collecting. Taking care of self and family; Family importance

APPENDIX K:

Assessment Survey: Students

Directions: Please circle the answer that best describes your feelings.

Did you know anything about Alaskan tribes before this year?

Nothing      Very little      Some      Much

Could you name any tribes of Alaska Natives?

Yes.....Name one tribe:\_\_\_\_\_

No              I forgot              I didn't learn any

Do you think it is important to learn about Alaska Natives?

Yes              No

Would you be able to help your little brother, sister or cousin work on a report about Alaska Natives?

Not at all      A little      Much

Thank you for your help!

### Assessment Survey: Teachers

Dear Teachers,

If you would please take a few moments to answer the following questions regarding the teaching of this Social Studies unit on the Inuit people of Alaska.

1. Do you include Alaska Natives in your Social Studies teaching plans? If so, how:

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2. If yes, do you include such material in with your teaching of other Native Americans?

Yes            No            Other: \_\_\_\_\_

3. How much educational value do you feel this Inuit unit provided?

Waste of Time    Little value    Some value    Very valuable

4. How much multicultural learning was gleaned by the students experiencing this unit?

None            A little            Some            Much

5. Would you plan to implement this unit again, in part or in its entirety?

No            Yes

Teacher's Survey (continued)

6. Any problems you would anticipate in adding all or part of this unit to your regular social studies plans? Explain:

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Appendix I:  
Vocabulary List

Inuit (the "real people")	tundra (barren Arctic land)
Auk (an Arctic bird)	Arctic (North Pole south to
augutuk (ice-cream)	the Arctic Circle)
kayak (one-man boat)	parka (fur jacket)
umiak (larger, women's boat)	mukluks (seal skin boots)
ulu (crescent shaped knife)	qamutiik (dog sled)
caribou (reindeer-like Arctic mammal)	ptarmigan (chicken sized bird)
	permafrost (frozen ground)
musk-ox (hairy Arctic oxen)	Eskimo (eater of raw meat)
lichen (non-flowering plant)	
igloo (temporary shelter)	

**APPENDIX M:**  
**Extension Ideas**

**Spin-off Units:**

Native Americans, other regions

Weather

Whales

Ocean Mammals

Pinnipeds

Environmental Awareness

Cold Places

Global Extremes

**Other Activities to Include:**

Writing Inuit Poems

Bear Stories

Making Snow Goggles

Play tug-of-war, blanket toss, or last-laugh Inuit games,  
described in Educator's Resource books.

Whale Watching

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